Phillips' *Making Men Whole,* one of his best. Another special price is *Locked in a Room with Open Doors* by Ernie Campbell, who was a classmate of mine at Princeton and recently pastor of Riverside Church in New York and considered one of the most powerful preachers in the country. He uses rich illustrations and really makes people think. You'll like this book, especially the chapter on "The Seesaw View of Life." Our reduced price makes it only 3.45 postpaid.

Carl Ketcherside's new book, *Adventure of Faith,* is properly titled, and it is an adventure to read it. I like the chapter on "Tuning In and Turning On," which starts with an illustration of Nixon's trip to China and ends with wise words about light and salt. 3.90 postpaid.

If I were to *make* a man read a book, which I wouldn't if I could, I might choose *Do Yourself a Favor: Love Your Wife.* Never mind about your wife, do *yourself* a favor. One chapter alone, "Under New Management," could turn your life around, even if you are already a "good" husband, and the one on "Avenues to Heavenly Bliss at Home" is almost too much. At 3.35 postpaid it is much cheaper than marriage counselors.

If you are interested in an examination of the reliability of the Mormon scriptures, Harry Ropp's *The Mormon Papers* has the latest word. He has a chapter on how to encourage Mormons to examine the basis of their faith. 3.35 postpaid.

For your child or grandchild we recommend *The Child's Story Bible* with its many colorful illustrations and delightfully written stories, a favorite for 40 years, reprinted and revised again and again. 9.95 postpaid.

If you move you should send us *both* your old and new addresses, well in advance. If you move and do not inform us, we assume you do not want the paper and remove your name from our files.

READERS EXCHANGE

In Guatemala a few years ago Dr. Robert Clark and Evangelist J.C. Reed conceived an idea that is about to be born. They were dismayed to see people turning to witch doctors for healing and salvation but receiving neither. The witch doctors grow rich on the superstition that sickness is caused by sin. Why not build a clinic that would combine the work of the evangelist with the skills of the physician? Missionaries could be trained to be paramedics. Serious cases would be referred to the clinic. They not only would be more effective but they should be less subject to the sudden expulsion to which missionaries are subject because they have no practical skills. Also the center could provide field training for missionaries going into similar cultures.
—*Joe Black, Cahaba Valley Church of Christ, Birmingham, AL*

The lead article in this issue is available in tract form at 12 for $1.00. A fistful would enable you to pass them around and insert in letters.

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Could We Fellowship Alexander Campbell & Pioneer Preachers

RESTORATION REVIEW

Leroy Garrett, Editor

September, 1978 Volume 20, No. 7

I had rather lose in a cause that will one day win than to win in a cause that will one day lose.

The Ancient Order . . .

BODY MINISTRY: THEN AND NOW

Billy Graham was once asked what would be his plan of action should he become the pastor of a large church. His reply was to the effect that he would train ten or twelve men in the congregation so that they also in time would become ministers in the church.

The evangelist is taking his cue right out of the New Covenant scriptures, for the great apostle charged the young evangelist: "What you have heard from me before many witnesses entrust to faithful men who will be able to teach others also." (2 Tim. 2:2)

Graham's reply is supported by the principle of shared ministry, which is manifest in scripture. 1 Cor. 14:5 finds the apostle saying: "I want you all to speak in tongues, but even more to prophesy," and the main ingredient in prophecy was instruction. And so he says in the next verse: *so that the church may be edified.* He had already said in verse 3: "He who prophesies speaks to men for their upbuilding and encouragement and consolation," and in verse 4: "He who prophesies edifies the church." The order is clear: (1) He wants *all* (we may conclude all who are capable) to prophesy; (2) for prophecy (teaching) builds up the church.

Paul goes on in that chapter to take advantage of the spirit of rivalry that prevailed in the church: "Since you are eager for manifestations of the Spirit, strive to excel in building up the church" (verse 12). This shows that ministering to the Body was a lot of people's business. They were to compete with each other in edifying the church. In verse 26 he spells out what he has in mind: "When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for edification." Here is the principle of mutual ministry, which Graham was alluding to. Each one has a lesson, each one has something to contribute. This is what Paul is teaching.

The apostolic order, therefore, is not that the assembly of saints be a gathering of spectators. Cut it as we will, there is no norm in the scriptures for the church to assemble week after week merely to break bread and hear a sermon delivered by the one person who is hired to carry out that particular function. Paul did not say that they were all to gather so as to listen to a lesson, but that "When you assemble *each one has a lesson.*"

We are indebted to our religious neighbors for the clerical system that now obtains among us. We have borrowed from the Methodists and Presbyterians more than we have been influenced by the Ancient Order. We have consequently painted ourselves into a corner, and the way out may not be all that easy. Men who have been nurtured on a system, and who suppose that their living depends upon it (though this does not necessarily follow), are fearful of any change. But most of the blame is to be laid at the feet of the church itself, for the truth is that many of our people are content to be mere spectators.

But we must believe that the scriptural order in the end will be more attractive to those who really want to be spiritual. If one wants to be built up in the Lord, she must trust that the apostolic way to achieve this is better than our own assumptions. It would be well for us all if Paul could say of our churches what he said of one church: "I myself am satisfied about you, my brethren, that you yourselves are full of goodness, filled with all knowledge, and able to instruct one another" (Rom. 15:14).

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Our own Church of Christ here in Denton, where Ouida and I are part of the Body, illustrates how a people can be extricated from the system that makes us all mere spectators rather than functioning members of the Body. We recently came down out of the upper room where we were meeting, into a larger facility. It was a gala occasion and I was pleased to be home that weekend. Our attendance was larger than usual. In most all similar situations among Churches of Christ it would have been the time for "the minister" to do his thing. But in our case we were beautifully encouraged by the three men who serve as our elders, "faithful men who are able to teach others." This was followed by further Body ministry, with several expressing gratitude to God for providing us with a better meetingplace. There were prayers and spontaneous singing. Different ones, including the sisters, spoke up in reference to their needs or the needs of others. Visitors are very much impressed with the way we love each other and minister one to another, and they are surprised to learn that we do have a "minister" who is supported by the congregation. He was seated there with his family along with the rest of us. He is not threatened by a congregation that is able to minister to itself in love. He in fact encourages it, as all our preachers should, for it liberates them as well as the church.

The following Sunday I was asked to "have a lesson," and the next Lord's Day it was a young political science professor at NTSU that really turned us on. On another occasion we were edified by two of our people, one a young sister, who can really stage a professional-level puppet show—they can really "do" Noah—and it is evident that the old enjoy it as much or more than the kids.

Architecture is not against us. Once these folk made their flight from "spectator pews," they were resolved never to get entangled in that yoke of bondage again, where they had to sit and look each other in the back. In our new facility, which is still rented, the sisters arrange the chairs in a large circle, with the Lord's table in the center. People usually speak from their seats, often while seated, especially the sisters. I see all this for what it is, Body ministry, and our break from debilitating traditions (some traditions are good) enable us to be motivated by the Ancient Order rather than the clerical order.

But we have but begun in penetrating the riches of Body ministry. The primitive saints had exciting assemblies, where they meaningfully prayed *Maranatha! Come, Lord Jesus!*, because they enjoyed a family-like fellowship in their homes. As we come to know each other as brothers and sisters, sharing our joys and sorrows on an intimate, daily basis, our assemblies will become a public witness as to what it means to be the Body of Christ.

That we need a well-trained leadership in each church is without question, and this has been our problem. But this does not mean that such leadership must be imported. Billy Graham explained that if he were pastor of a church, he himself would train the leadership—ten or twelve people in particular—from within that church. The system we have foisted upon ourselves calls for the importation of a

one-man ministry for the most part. He does *all* the preaching or virtually all of it. It is typical in a Church of Christ to import a guest minister in the event "the minister" can't be in the pulpit. It is "the preacher" who is expected to do the calling, and if there is an emergency or a problem, he is the doctor "on call," and usually there is no other.

When Graham says he would have twelve ministers from among the laymen to serve his church, he is referring to what the scriptures describe as the function of elders, which is basic to the Ancient Order. They are to be "apt to teach" and they are to "feed the flock," and they are described as under-shepherds who are to give an account to the chief Shepherd for the souls under their care. Eph. 4:11 shows that apostles, prophets, evangelists, and teaching pastors are given to the church "for the equipment of the saints." Once the saints are equipped, they carry on with "the work of ministry, for the building up the body of Christ."

There is hardly a place here for the one-man minister plan, not as the end in view at least. Graham's provocative statement indicates that should he become a pastor, he might out of necessity be the one-man ministry—until he could get people trained to help him. The evangelist, therefore, and afterwards the elders (once developed) are to carry on a continuing program of equipping the saints. If elders would be busy doing this kind of work, there would not be all these questions about their authority. Their authority is *in* their work, and if they are busy providing for Body ministry there will be no place for an arbitrary imposition of authority. — *the Editor*

COULD WE FELLOWSHIP ALEXANDER CAMPBELL?

It may not be a crucial issue as to whether we could fellowship *any* person who lived more than a century ago, but fellowship itself *is* a crucial question, and this approach might cause us to examine some of our ideas and practices with more scrutiny. I select Alexander Campbell because he is by far the most renowned person in our history. All persuasions of the Restoration Movement look to him with more than common respect. He is to our people what Luther is to the Lutherans or what Wesley is to the Methodists. Campbell's writings continue to be on our best-seller lists, and his debates and periodicals, even his *Memoirs,* have recently been republished.

A story right out of Denton, Texas will illustrate my point. During "the debate of the century," held in our little university city two years ago, we were inundated by what I lovingly describe as "the right wing Church of Christ," with the likes of Ira Rice, J.D. Bales, and Tom Warren all over the place. I was right in the midst of them, for I love the brothers in all our wings, along with their wing commanders. At one of the preaching sessions during the day (apart from the debate at night) one brother was lambasting all the "liberals" in the church, including Silas Shotwell (the former minister of the very church where they were gathered) and Leroy Garrett, who resided in the city and who was in the audience. Our names were called publicly with resounding denunciation, that we should be marked and withdrawn from. There were cries of *Amen* from the audience, including the *present* minister of said church.

But someone else's name was called serveral times on that occasion. You guessed it. Alexander Campbell! His debates were referred to, his great fight for the truth, etc. No one denounced Campbell. He was a hero out of the past, hallowing their own struggle to save the church from apostasy. After the session I asked some of the brethren what there was about me that called for such severe condemnation, and that publicly before hundreds of people. All I could get out of them was that I "fellowshipped the Christian Church." I denied the charge, explaining that I don't "fellowship the Christian Church" any more than I "fellowship the Church of Christ," but that I am in the fellowship with all those that are in Christ wherever they may be.

Then I asked about all this adulation of Alexander Campbell—not that I am one to put down our old hero. "You realize that he went far beyond fellowshipping the Christian Church, for he believed there were Christians in all the sects, and he accepted folk like Baptists as his brothers in Christ," I observed. By this time a sizable crowd had formed a cluster around us. I asked the brother if he would "fellowship" brother Campbell if he were in our midst. I could not get him to answer. Finally he turned away, refusing to answer and refusing to repudiate Alexander Campbell.

The purpose of this essay is not to argue for the excommunication of Alexander Campbell posthumously, but to point out that if our brothers can enshrine the old sage of Bethany as among "the spirits of just men made perfect" who form a cloud of faithful witnesses about us, then their circle of fellowship might include the likes of poor old Silas Shotwell, who could hardly be accused of anything more than preaching on love and grace as much as "first principles," and even their sisters and brothers in the Christian Church.

Here are some things for some of our brothers to think about who want to disfellowship all the "liberals."

1. Alexander Campbell not only endorsed the formation of the American Christian Missionary Society in 1849 but served as its first president. This fact is an embarrassment to those who accept brother Campbell but reject their other brothers who choose to work through such societies. They are willing to abuse history to make it appear that Campbell did not really approve of the society. After all, he was senile by this time and his brethren forced this upon him, electing him in his absence! This is laughable to anyone who knows the facts. Senile indeed! He had recently returned from a grueling tour of Europe, and in the following years went on some of his most exhaustive tours, several of them including visits to the annual meeting of the society. At 61 Campbell was vigorous and sharp. It is true that he was absent when elected president, but he accepted the post and served willingly. In fact he willed part of his estate (royalties on his hymnal) to the American Christian Missionary Society!

When a professor at a Church of Christ college, who teaches Restoration history, was asked how he handled this business of Campbell being president of the missionary society, he replied that he just didn't mention it, *lest it confuse the students!* The truth is that Campbell always urged upon our people associative and cooperative endeavors. When the brethren dissolved the Mahoning Association in 1830 at the instigation of Walter Scott (he would come nearer being your anti-society man!), they left the puzzled Alexander Campbell standing on his feet in their last gathering, pleading, "Brethren, aren't you going to meet any

more?" The very first gathering of representatives from the churches, in Wellsburg, Virginia, was called by Alexander Campbell.

2. Alexander Campbell associated himself with the Baptists, joined his earliest congregations to Baptist associations, and resolved to fellowship them and work with them as long as he was free to teach. And this was long after he had "found the truth" and been immersed. He and his father joined their Brush Run Church to the Redstone Baptist Association. A few years later, when they started their second church in Wellsburg, Va., which they called "a church of Christ," among the first things they did was join the Mahoning Baptist Association. Campbell never renounced his Baptist association and never actually left or withdrew, but as the Movement grew the Disciples gradually became a separate and distinct denomination. He accepted the denominational status of his people, sometimes referring to "other denominations."

3. Alexander Campbell was never baptized "for the remission of sins," as our churches today generally teach that concept. He was immersed by a Baptist preacher in 1812, simply upon his profession of faith that Jesus is the Christ, which was then as contrary to Baptist practice as it is in many Churches of Christ today, where one must be immersed with an understanding that it is for the remission of sins. It was twelve years later in his debate with McCalla that he first articulated the doctrine of baptism for remission. He was not re-immersed. In fact he considered that he had long been a Christian at the time he was immersed. In the now famous Lunenburg letter he makes it clear that he believed that people who "habitually obey" Jesus are Christians, even if they mistake the form of baptism and have not been immersed.

4. Alexander Campbell had a broad view as to the basis for the unity of all Christians. In Lexington, Ky. in 1841, in a union meeting to which all denominations were invited, he issued this resolution: "That the union of Christians be scripturally effected by requiring a practical acknowledgment of such articles of belief and such rules of piety and morality as are admitted by all Christian denominations." (*Mill. Harb.*, Vol. 12, p. 259).

That means of course that he would not make things like speaking in tongues, instrumental music, and millennial theories tests of fellowship! We actually have churches today who withdraw from folk who will not affirm that instrumental music is a sin, even when they themselves remain non-instrumentalists—and yet they praise Campbell and garnish his tomb at Bethany.

5. Alexander Campbell relished the fellowship of all believers of whatever denomination, and it was common for him to have "respectable ministers from all Protestant denominations" (He was not so open toward "Papists"!) at his home in Bethany, at the Bethany church, and at Bethany College. In the early days he had a Baptist on the Bethany faculty, one who often spoke at the Bethany church. I can show from his travel letters that when in a city on Lord's Day that had no Disciple church he would attend an Episcopal service or whatever. He himself spoke in all sorts of churches—in delightful fellowship and not "to show them where they're wrong," which is the only justifiable reason a Church of Christ preacher today could do such things. When Campbell went to Nashville to do what he could about the "spiritualism apostasy" of J. B. Ferguson, he spent the first Lord's Day morning addressing the First Methodist Church. He was introduced by the Bishop, who expressed concern over the problem he was having with his own people. He then proceeded to take care of brother Ferguson, whom he challenged to a discussion on spiritualism, but the brother boycotted Campbell's meeting at the Church of Christ, insisting that he had received word from the dead that he should have nothing to do with Campbell when he came to town!

6. He also started a college, serving as its president, which I fear would undo him with all those who make "the college issue" a test of fellowship.

7. He even believed there was a distinction between gospel and doctrine, and preaching and teaching, which would get him into lots of trouble in Texas where folk have been withdrawn from for holding such "heretical" views. He also objected to the one-man minister system, teaching the ministry of elders for each congregation. That view alone would bring anathemas from lots of preachers.

8. He was even a millenialist. He says in so many words, "I expect a millennium, a thousand years of triumphant Christianity at no very distant day" (*MH*, Vol. 43, p. 74), and in the Rice debate he suggested it might come within his century. He argued in detail that the Jews would be converted "when the full number of the Gentiles be come in." In fact from 1841-43 he wrote 26 essays on the coming of the Lord. It was a post-millenial view rather than pre-millennial, but he *was* a millennialist, a vigorous one, and not an amillennialist, which in our day among Churches of Christ has been made a test of fellowship. Campbell would have to be withdrawn from for believing that "all Israel will be saved" and for not having enough sense to know that Paul is talking about "spiritual Israel," the church, and not literal Israel. Well, that is enough. Ouida won't let me tell of how he served wine to his guests at Bethany. Poor Alexander Campbell. He wouldn't have a chance among his people in Churches of Christ in the twentieth century, even if they do intone his name and visit his grave with prayerful awe.

But this is no problem to me since I know no better than to "fellowship brothers in error," including Alexander Campbell. I accept him as my brother when he's wrong as well as when he's right. Only recently I was reading his view on Rom. 8:26, where he contends quite persuasively that the Spirit (he says it should be spirit, small *s*) that makes intercession for the saints is man's spirit within him and not the Holy Spirit, for the Holy Spirit in scripture is never an intercessor, and he thinks it ridiculous to think of the Holy Spirit "groaning" within us. It is man's spirit that groans to God and that helps man's flesh in his weakness. Brother Campbell also believed that a Christian cannot pray the Lord's Prayer, because of "Thy kingdom come," since the kingdom has already come.

If he is right on these last two points, then I am wrong, which of course is possible. I am very reluctant to disagree with brother Campbell, for he was such a devoted and able interpreter of the scriptures, but I sometimes do. To discover that he was sometimes wrong, maybe even seriously wrong (such as being a phrenologist, of all things!) does not bother me at all. We are all wrong about some things. If we cannot fellowship brothers and sisters in error, there is no one left to fellowship.

Being *honestly* mistaken does not challenge the reality of brotherhood. If anything, I should be more concerned and more loving and more accepting toward the one that I believe to be "in error," for she likely needs me more.

It is only error in the heart that threatens fellowship. When brethren are conniving, underhanded, bereft of conscience, or as Paul describes them in Rom. 16:18: "They serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple," this is when fellowship is endangered and lines may have to be drawn.

But Campbell was not out to deceive the innocent, even when he was wrong. He was serving Jesus, not his own belly. So with our Christian Church sisters and brothers, even when they are wrong. So with our premill brothers. So with our sisters who speak in tongues.

Let's follow the scriptures and "Receive one another even as Christ has received you," and let's disfellowship only those who are perverted, factious, and who deny the Lord who bought them, serving their own bellies.

But *if* these brethren are going to go around withdrawing from folk over classes, cups, organs, literature, colleges, societies, Herald of Truth, tongue-speaking, premillennialism, and all the rest, each party having its own demands for fellowship, then I think they ought to stop praising Alexander Campbell, and withdraw from him posthumously. Our folk are fully capable of such nonsense. When it comes to matters of fellowship, we are in fact experts in nonsense!

— *the Editor*

Travel Letter . . .

MISSION TO CANADA

In May of this year I ventured as far north as Toronto and as far east as Princeton. In between I had assignments in Pittsburgh and Lancaster, Pa., and on the way home from New Jersey I was able to spend two days in the library at the Disciples of Christ Historical Society in Nashville. In this installment I will tell you of the first part of that journey, and in the next issue I will share with you my "Pilgrimage to Princeton," the occasion of which was the reunion of my graduating class.

In Pittsburgh I was privileged to be in the home of Frank and Undine Wiegand, people that I had known of for many years but had not yet met. Undine is the daughter of the late B. D. Phillips, a man that I much admired for his devotion to our history and heritage and for sharing his wealth with all three branches of the Restoration Movement. Impressive edifices bear his name at Bethany, Lincoln, Johnson, Milligan, Emmanuel, and Pepperdine, but even all these do not measure the reach of his philanthropy. I have been privileged to give the Restoration Lectures that are in his honor at two of the aforementioned institutions, and I like to tell the story of how Ben Phillips called my hand during a unity meeting at Bethany. In referring to his loyalty to the Bible, I said: "B. D. Phillips tells me he would not give a thin dime to an institution that does not honor the Bible in its teaching." In his crusty, candid way he called my hand right there. "That isn't what I said!" I studied him for a moment, wondering if I had revealed more than I should have from our private conversations, for I knew very well he *had* said that. He finally drawled out, "I said I wouldn't give a *plug nickel* to such an institution!"

I really think it was a *thin dime,* but who was I to question a millionaire over a five cent piece, plugged or otherwise?

But the Wiegands are illustrious in their own right, and that is the correct adjective, for they are beautiful, spiritual people, really turned on to the Lord, and I enjoyed the weekend with them immensely. They are both busy being a blessing to the world and to the church. After a career with United Steel, he is now in private law practice in Pittsburgh. He is a teaching elder in the Mt. Lebanon Christian Church (Disciples), a church that started in their living-room some thirty years ago. He has also shared in the responsibility of giving the family fortune away. I was surprised to hear him say that it is more difficult to give money away *intelligently* than it is to make the money. He indicated that philanthropists sometimes err in supposing they can *buy* the values for others that they themselves cherish. You can't make an institution what you want it to be by giving money to it!

I really got a bang out of my visit with the Mt. Lebanon Christian Church. Its minister, Vernon Bowers, was away watching his son take a degree from Milligan, so they asked me to speak in his place. I spoke on "Our Living Hope," based on 1 Pet. 1:3-8, which was graciously received by a surprisingly diverse congregation. I got warm handshakes from "typical Disciples" (Is there such?) and bear hugs from "charismatics," and there were *Praise the Lords* all over the place. We must be cautious about categorizing folk, for the categories just don't work any more. For example, I am finding a lot of *believers* among non-instrument Churches of Christ in Texas. And what a blessing it is for a congregation to have even one real believer in its midst.

My purpose in Pittsburgh was to give two talks on our "Roots and Fruits" to a gathering of sisters and brothers from all three wings of our Movement at the Hospitality Inn, called Restoration Sunday. I told them that if the Protestants generally could have *Reformation* Sunday, celebrating the occasion that Luther did his thing to that cathedral door, then we could have our *Restoration* Sunday, especially since the two words mean about the same thing, or at least our pioneers so intended. A good date for Restoration Sunday would be the nearest first day to June 12, for on that day in 1812 the Campbells were immersed in Buffalo creek, strictly upon their profession that Jesus is the Christ. Robert Richardson surmised that that was the first time anyone had been immersed like that since apostolic times. So perhaps we should celebrate the occasion. Well, on *that* Restoration Sunday we all had a good time together. At dinner I sat with George and Shelbia Yates, lately from Alabama where George was a Church of Christ minister, and where Shelbia's father is also. They are now liberated enough to enjoy the broader fellowship that they had that day. I enjoyed his telling of trying to "straighten out" Carl Ketcherside all one afternoon during one of his visits to Alabama. Things have changed dramatically for George since those days, and for Shelbia and the children as well. They still hang in, lovingly, in the Church of Christ. When one learns that "love suffers long" it can make a big difference, not only for her, but for others as well.

Dan Griggs, formerly with the Church of Christ and now a Disciples minister, bore me to the Pittsburgh airport for the flight to Toronto. On the way he took me by his home to meet his handsome family and to see his church, where Campbell once preached. Dan explains that when he was having his difficulties with the Church of Christ, in the same Pittsburgh area, that I was about the only one

among us that knew how to sympathize with him. I did my best to "save" him for the Church of Christ, for we need more like him, not fewer. I was impressed that his present Disciples church is giving financial assistance to the Church of Christ that he had to leave. And so I raise the question yet again, What *is* fellowship?

Tragedy marred my visit to Toronto. I had hoped to be greeted by O. H. and Barbara Tallman, who had arranged for my visit to Toronto, but they were brutally murdered a few days before by an irresponsible drunk, his weapon being a 90-mile-an-hour missile, called an automobile. Instead of getting to be with O. H., whose pilgrimage from oppression to liberty I had more or less witnessed from afar over a quarter of a century, I visited his lovely farm home, now silenced by his passing. One of our brightest minds and onetime minister to the Manhattan Church of Christ in New York, he had finally quit preaching and gone into business, partly because of having to go through a cruel divorce and knowing that his people would no longer accept him as a divorced preacher. Thanks to a free, spiritual Church of Christ near his home in Lockport, N.Y., O.H. found himself as the great teacher of the word he always was. They accepted him and his wife of two years, and life was again sweet, beautiful and fruitful. Then came the drunk with his missile, which O.H. could not avoid even by pulling off the road. The missile honed in on him and his lovely wife as if it had them on radar. They died within a few hours, having never regained consciousness. The killer, an American Indian, was inconvenienced by a few days in the hospital, with broken ribs, and he yet has to face judgment in a New York court for criminal homicide, but he will never know and is incapable of appreciating the sweetness and beauty of the two lives brought to an abrupt end insofar as this world is concerned.

I have long since ceased trying to give a rationale, a theodicy, for such gross injustices. Why didn't O.H. have the broken ribs and the drunk have his head crushed, which is the way *I* would have arranged it, if there had to be a smashup? At 61, O.H. had found a new wholeness and his best years were yet to come. *Why??* There is no answer, except that of child-like trust. We simply have to accept what we can't understand. As I walked about his little farm with his sister Lena Pierce and her husband, Don, I felt the futility of trying to make sense of our world. There was his name "O. H. Tallman" on the mailbox at the roadside, the fruit trees he had recently planted, and a score of other signs of his handiwork as he "plowed in hope" on his own acreage.

Shortly after I heard of the tragedy and just before leaving for Toronto, I was in the TCU library in Ft. Worth, where I often go for research. For the first time I noticed that they had the bound *Firm Foundation* back through the years. Strictly at random I took one of the volumes in hand, to inspect the binding. The 1957 volume fell open at page 102, and there before my eyes was an article on "Representing Others' Faith" by O.H. Tallman, back when his articles were still accepted by the Church of Christ press, and during those stormy days when he was being rejected as one of our "liberals." The article set forth ten principles to follow in passing judgment upon others, the first of which was *Use the imagination to create the climate of love.* "Think of him as one you love most, like a brother or a son," he commented under that point. I was so impressed that I would come upon that rare article in such a manner that I resolved to use it in my first presentation at the Toronto meeting.

I was put up in the small dorm of the Ontario Christian Seminary, which, because school was out, was occupied by only three others, one of whom was black. The tiny seminary, which is really a Bible College, is unusually well staffed, and there is an aura of loyalty and dedication on the part of faculty and students alike. It is a cooperative effort of our Christian Church brethren. In behind the three-story home that houses the seminary is St. John's Anglican Church, and that's where we met for our evening sessions. A seminary classroom was sufficient for our afternoon sessions, where we had some helpful discussions on our common problems.

At the evening lectures I reviewed the history of our people, showing the biblical basis of our plea, and that Jesus and the scriptures are our tradition. And that we were a movement uniting before we became a movement dividing, pointing to the difference between the two. Some were surprised to learn how diverse our people were when they united their forces back in 1832, that they had greater differences (the Stone and Campbell churches did) between them when they united than we had when we divided. Unity and division are not, therefore, caused so much by unanimity of viewpoint or doctrinal differences but by attitudes toward each other.

I met many delightful people, many of them native Canadians, who pronounce words like "house" in such a way that most Texans wouldn't know what they are talking about, but then again Canadians have so much going for them that they couldn't care less what Texans do or do not understand. There is a fierce loyalty in the Canadian psyche, and I admire it. There were some Church of Christ leaders in the general area from the States that had misgivings about "fellowshipping" Christian Church folk. I suppose most of these stayed away, but this did not bother the Canadians at all. They can take you or leave you. They had rather take you than leave you, I think, but they are not impressed by big money, big churches, or hot air.

I would like to name all those that I came to know and love, folk who took me into their homes and loved me as if I were a *Canadian* Christian, even if I were from Texas! But I must mention one young lady named Martha Rorabeck, who is the secretary at the seminary. It was her assignment to take me to Emmanuel College of the University of Toronto (by subway) to see the library deposited there by the late Reuben Butchart, the Canadian historian whose study of Canadian Disciples I have long admired. They are kept locked in an inner room, but I had permission to examine them. I was acquainted with most of the titles, but I delighted in seeing some of his notes on flyleafs, and an occasional card or letter inserted, one of which was from Al DeGroot, an American historian, who was commending him for his historical studies of Canadian origins of our movement.

Martha, who is only 21, and I had a good time at a soup/sandwich place in downtown Toronto. She asked me if I thought she ought to join the Church of Christ (or Christian Church), for, as she put it, "I'm an immersed believer, just a Christian—not even a *Christian* Christian." Not even a *Christian* Christian! I got a charge out of that one. My answer was that she is *already* in the Church of Christ, and that there is nothing left for her to join, except it be a local congregation, and that that would depend on circumstances. But if she meant the "Church of Christ" or "Christian Church" Church of Christ, then *No,* that she has no obligation to join any

party, not even a "Christian" party. I saw in her that tough, disciplined, indomitable will of the Canadians. It was her forebears that started a Restoration Movement in Canada quite apart from the American effort, and those who bear their torch can do very well on their own and with the Lord, with or without our help, thank you!

— *the Editor*

Pilgrimage of Joy . . .

IRISH STEW

W. Carl Ketcherside

There was more than one reason why the brethren in Belfast felt that I could serve the cause we loved by coming to North Ireland. For one thing there had been some upsetting things happen during a recent mission conducted by C.E. McGaughey. Brother McGaughey had attempted to persuade those who had previously been immersed upon their faith in Jesus, in various groups, to be baptized again at his hands. The office-bearers of the congregation forbade him to "un-Christianize" those who had lived for Christ for years in order to "re-Christianize" them through his offices.

Brother McGaughey was quite adamant and when he influenced a few members of the Irish Baptist movement to cast their lot with the brethren he insisted that he was going to baptize them "for the remission of sins." The leaders argued that when one was immersed in order to obey God and upon his firm conviction that Jesus was the Messiah and God's Son it *was* for the remission of sins whether the believers knew that at the time or not. Forgiveness of sins was the design of God for those who were immersed in conformity with His will and not the design of man for being immersed. It was their contention that to immerse those who had previously been immersed, just to make them members of "the Church of Christ" was sectarian in nature and would be what American Baptists had always practiced.

The Irish brethren also resented the padding of reports in American journals of the number of baptisms abroad when, as they said, most of the people had been children of God for years before being taught the way of truth more perfectly and made into statistics by American preachers. The issue came to a head one night when Brother McGaughey had convinced some they should make their calling "safe" by submitting to baptism again. When he announced this at the close of the meeting the elders arose and turned the service over to another brother while they held a conference with the preacher in a rear room. An hour passed by while the congregation sang and praised God, but when another hour was well on its way and the participants in the discussion had not reappeared, the audience was dismissed. The contention behind the scenes continued as the Irish brethren fought to keep from becoming a foreign auxiliary to an American religious movement. Unalterable in their position against re-immersion, the mission of Brother McGaughey ended, but not until some unrest had been created among the saints.

It was felt that if I came to engage in a positive effort it would be a settling influence and have a quieting effect upon

the disciples. Too, it was proposed that I do a good deal of evangelistic work, proclaiming the Good News in street meetings and visiting industrial plants for noon meetings with the workers. The brethren were already in the process of leading an effort in a new housing development which had grown up in the suburbs after the Nazi bombers had wrecked a great deal of the city and literally gutted some sections of it.

We had our final prayer together as a family around the breakfast table on February 8, before Jerry, dressed in his air force uniform, had to leave for work with his company officers. He was twenty-one years old and six feet tall. At nine o'clock, in Union Station, I said goodbye to Nell, Sharon Sue, and a little girl from Honduras who was living with us. As the gate closed behind me and I boarded the train there was a lump in my throat and a prayer in my heart. Two days later I went aboard the S.S. America, the largest and fastest passenger ship ever built in our country. Promptly at noon the gangplank was lifted and we edged away from the pier.

Both of my travel companions in the tourist stateroom to which I was assigned were Catholic men, but poles apart in life. One was an illiterate seaman off the streets of Cork who had sailed the seven seas. He knew every major port on the face of the earth. When I first saw him he was lying in a stupor in one of the top bunks, sleeping off a hard drinking spree which had lasted two days and nights. The other was a member of the faculty of the University of Chicago, a graduate of Illinois University and Notre Dame, and an authority in the history and language of the Celts. A more divergent trio to occupy a single room could not have been selected by a computer with an electrical short in its mechanism. We were together for five days and nights, and if I learned nothing else I found out that Catholics are not all cut from the same pattern. It was a good lesson for one who had grown up to stereotype them as we did about every other group.

I had engaged in many interesting spiritual conversations with scores of folk before we anchored off Cobh early in the morning of February 16. Ireland-bound passengers disembarked here and were taken to shore in a lighter and transported to Cork by ship's train. I had a half day to explore this ancient city which began with a religious settlement in 622 A.D. I already knew from my study of history that it fell to Oliver Cromwell during the English Civil War and I wanted to see as much of it as possible. I walked at a rapid pace all morning from one point to another and it was a relief when, at 1:15 p.m. I boarded the crack train "The Enterprise", and settled down for the almost seven hours of travel to Belfast.

I shall never forget that when I stepped from the train in the huge station I heard voices raised in song. Almost the entire congregation was present and the waves of music reverberated through the corridors, "For Christ and the church let our voices ring". It was long after midnight when I retired to my room at 8 Sunninghill Garden, in the hospitable home of William and Margaret Hendren and their good family.

We lost no time getting into the work. The next evening was a welcome meeting with tea being served at the humble meetinghouse on Berlin Street. A beautiful table was set on the speaker's platform where I was to sit with the five men in the oversight—Brethren Hamilton, Millar, George, Charles and William Hendren. A well arranged program continued until time to hurry to the nearest stop to catch the double-decker bus to the Cavehill area where I lodged. During the evening a

program of events was outlined to occupy every night of the more than three months I would be in Belfast.

On each Lord's Day morning we would meet at 11:30 for the breaking of bread. The edification talk at these gatherings would be delivered by a member of the congregation. At 3:00 p.m. I would teach the children of the community, and at 4:00 p.m. have a class of young men and women. Following that we would hold three or four street meetings at strategic corners and return for the gospel meeting at 7:00 p.m. On Monday nights we would have a meeting for song and praise led by George Hendren. On Tuesday nights I would teach the neighborhood children (there were more than a hundred at the first session). On Wednesday nights there would be a gospel meeting, on Thursday evening a meeting for prayer and devotion in a home, and on Friday night a study in depth which I would lead.

During my stay we would also arrange for two weeks of gospel proclamation which would be especially publicized in the area. I wish that I might take you on a day-by-day trip with us and let you share every exciting minute, but space will not permit. Each new day brought its own thrill of being and at night we usually gathered in the little home of "Granny Hendren" who lived with her daughters Edith and Mary close to the meeting-place. Here we recounted the events of the day and talked and prayed together until time for the last bus to run.

On March 6, I was invited by Mr. Oliver, assistant supervisor of the government press bureau, to attend a sitting of the Parliament, with eleven other observers. After being conducted to my seat in the beautiful Senate room by an usher in full dress, I was treated to a scene of almost medieval dignity and pageantry. The Speaker, who sat upon a throne-like chair on a raised dais, wore an imposing robe and a powdered wig which fell in waves to his shoulders. The Clerk of the Senate, who sat before him, had a shorter wig, with marcelled waves and two tiny tails tied with ribbons and hanging down his back.

It was my good fortune to be present in a session in which cabinet ministers were being seriously questioned as to their action. I was especially interested in the Minister of Agriculture who was charged with supervising rationing. All of us were limited to four ounces of red meat per week. The cooking fat ration amounted to two ounces, and we were allowed two eggs per week. This could be supplemented by horse, whale or beaver meat, which were not limited when available. A black market had developed in pork ribs, knees and bones, which the Secretary affirmed was being carried on from England in spite of the efforts of the secret service of Her Majesty's government.

It was when the Minister of Home Affairs was put on the grill that things really "got cracking." Ireland seemed to have more than her share of gypsies who roamed the countryside in their gaily-colored horse-drawn caravans. Parliament had ordered that some method be devised and steps taken to ensure a suitable education for the children of gypsies and other vagrants. Included in the directive was religious training. The Ministry might as well have been ordered to contrive a means of educating the winds that blew across the landscape, or the waves of the sea. Gypsy children were as elusive as little wild animals.

During this discussion which became heated I heard some of the most penetrating satire and biting sarcasm delivered under cover of urbane politeness. I could catch a glimpse of the deep hostility which has long since burst its bonds in what is now referred to in Ireland as "the troubles." Some of the members of Parliament represented a Catholic constituency. They raised pointed questions as to the kind of religious teaching to be bestowed by law upon gypsy children. I trust I am not prejudiced but I want to testify that the Protestants who sat on the benches were among the most capable and quick-witted men I have ever heard. Their sharp repartee was something else!

The next day, Mr. McIvor, the efficient headmaster of Mount Collyer School, invited me to spend the entire day, or as much time as I could spare, at the public school which he supervised. I had already spent two hours with him, exploring the difference in educational concepts and goals in our two countries. Mount Collyer was a new adventure in schooling for the more than 800 youngsters in attendance. School began each morning with prayer, scripture readings from the Old and New Testaments, and a brief devotional talk.

The law requires that there be five classes in religion each week for public school students. I was permitted to examine the course of study which had to be non-sectarian in content and presentation. It was very comprehensive of the narrative portions of the Old and New Testament through the book of Acts. The discipline was both rigid and remarkable. When the headmaster and I visited certain rooms every pupil arose and stood at respectful attention until he told them to be seated. When we left a room the student nearest the door arose and opened it, remaining at attention to close it after we had gone.

I stayed for lunch and would not have missed the experience. Most of the children went home for their noon meal but about 200 stayed. Luncheon was prepared in a central kitchen and conveyed by special vans to each school. The day I was present the supervisor of all lunch rooms in city schools was present and graciously answered all of my questions. The 200 children filed in and quietly took their places at the tables. It was unbelievably quiet. A teacher gave the signal and all bowed their heads and returned thanks in unison, then quietly arose and passed by where the food was being dipped up by student helpers. The menu was Irish stew, mashed potatoes and cake with pudding sauce over it. Milk was provided at each plate. The cost of the meal was six cents in American monetary value. The day I attended more than 30 children were fed free because of poverty-stricken conditions in their homes.

The next day I was invited to speak to a group of men at the shipyards, the largest such yards in the world. I was taken on a quick inspection tour. Three huge aircraft carriers were in the process of construction as well as numerous other vessels. One of these was a mammoth oil tanker for Norway. Another was a whaling ship to be fully equipped to process every ounce of the huge catches. Daily religious meetings were held in the Plumbing Department and here I was greeted by more than 250 men. A loudspeaker system had been set up for our use so that all might hear. Sandy and Nat Cooper, who had accompanied me, sang a hymn at the beginning and end of the thirty minute period, and after the message had been given we passed out more than 200 tracts to the workmen going back to their appointed stations.

My life was enriched when Albert Winstanley came over from England to work with me for four days. We shared together in the children's meeting, where he was especially adept, and in the gospel meeting where we took turns announcing the blessed facts about the divine breakthrough of the flesh curtain by God's Son. Together we went to a lecture on

"The Seven Seals" by a recognized leader of the British-Israel theory and remained to question some of the more rabid followers of the view. But, best of all were the street meetings, four of which we held one afternoon in company with Nat Cooper, a young man of promise. We gathered some 80 boys and girls and led them down the street, singing at the top of their voices. We stopped at street corners where everyone who passed by halted and gave us audience and we took turns preaching the kingdom of God and the way of the cross.

Time was passing rapidly and the days were filled with all kinds of intriguing things. There were visits to linen mills, to manufacturing concerns, to public parks, and other places where opportunities were presented to witness of the grace of God. We were seeing precious souls added to the one body each week. Some of these came in response to public declaration of God's love, others after I had conversed and prayed with them privately. The saints were rejoicing in the confessions of faith made in our meetings and all of us were made aware of the power of the Word and the moving of the Spirit in the hearts of men. The old, old story was still new and vital!

DOWN HOME

I will be in Danville, Indiana, September 20-22 in special meetings and information may be secured from W. Charles Gillespie, 1 Mark Manor, 46122... I am scheduled to speak at the Minnesota State Christian Convention, to be held at University Church of Christ, 960 15th Avenue, S.E., Minneapolis, October 6, 7. The theme will be "Christian Unity and Fellowship."...I am to be at Highland Church of Christ, 1275 Bardstown Road, Louisville, Kentucky 40204 October 11-13. Information can be secured by contacting Ernest E. Lyon, 2629 Valletta Road, 40205...I will be at Anderson, Indiana, October 25-27. For information write to Rachel Howard, 3640 Main Street, 46014...I will be at Brookvalley Church, 1146 Sheridan Road NE, Atlanta, Georgia, November 8-10. Write Jim Bevis at that address or call (404) 633-9373...I will be at Gallipolis Christian Church, Gallipolis, Ohio, December 6-8. You may write to Denny Coburn, 614 First Avenue, 45631...It is not too far in advance to mention a couple of meetings next year. One will be with Christ's Church in McDonough, Georgia, January 10-12. The other will be at Central Church of Christ, 1710 West Airport Freeway, Irving, Texas, April 30, May 1 and 2...Our new book *Adventure of Faith* is being distributed with good effect. The price is $3.50. It is intended to challenge all to a real personal faith in the Lord, and to put the spirit of adventure back into the hearts of men...We will send a free copy of my book *The Twisted Scriptures* to any college or university student who requests it. The request must contain the name of the school where enrolled...We have a new printing of *The Authority Totem* and will send you all you need at the rate of ten for a dollar. We can also supply you in new format, *Designs of Baptism* in a 16 page booklet at the rate of five for a dollar...Those who may be interested in my lectures on Revelation may secure them on cassettes from T.N. Ratliff, 9729 Calumet Drive, Saint Louis, Missouri. We urge you to send for a list of these and other tapes. Enclose a large stamped, self-addressed envelope. Brother Ratliff's Zip code is 63137...Vernon H. Woods, P.O. Box 319, Turner, Oregon 97392, has a good collection of my tapes from various meetings and forums. Send a large stamped envelope and ask for the list.

—W. Carl Ketcherside, 139 Signal Hill Drive, Saint Louis, Missouri 63121.

Highlights in Restoration History . . .

HOW ABOUT THE CHURCH OF CHRIST PIONEERS

Elsewhere in this issue we have raised the question as to whether the Churches of Christ could or would fellowship Alexander Campbell if he were now among us, believing and practicing what he did a century or more ago. Since Campbell is not as warmly received among us as some of the more conservative pioneers of the second generation, it is proper to add a footnote or two and ask some questions about some of the others.

It is now common knowledge that by the time of the national census of 1906 the Churches of Christ were for all practical purposes a separate communion from the Christian Churches. Because of this we tend to honor those men who were on "our side" of the controversies that led to the division, and so *they* have become our pioneers in a special way, while we accept with dampened enthusiasm the likes of Thomas and Alexander Campbell, John T. Johnson, Robert Richardson and Isaac Errett. These were, after all, "society men."

The Church of Christ pioneers are J.W. McGarvey, Moses E. Lard, Tolbert Fanning, and Benjamin Franklin. Our graduate students like to do their theses on these men, and in at least one of our colleges there are "McGarvey scholarships," which is far more predictable than "Errett scholarships."

But even these men make an interesting study, if we raise the question as to whether the Churches of Christ would *really* accept these men.

Take the greatest of the heroes, J.W. McGarvey, who is presumed to be "Church of Christ" to the core. His essays against instrumental music are still being republished these days, and his rigid stand against the emergence of "modernism" is still proudly hailed. But McGarvey's position on the instrument was not the same as today's Churches of Christ, for, while he opposed it, he did not make it a test of fellowship. He did not withdraw fellowship from those who disagreed with him, even though he chose to be a member of a non-instrument church. He continued working with the instrumentalists, such as his cooperative efforts with W. K.Pendleton in publishing commentaries and his faculty position with the College of the Bible.

Moreover J.W. McGarvey was an enthusiastic "society man," supporting and taking a leading role in the doings of the American Christian Missionary Society. When the national convention of 1890 formed the Board of Negro Education and Evangelization in an effort to reach more blacks with the gospel, J.W. McGarvey was a member of the original board.

But these boards, societies, and agencies are one reason why the Churches of Christ today reject the Christian Churches and Disciples of Christ as *the true church.* How about brother McGarvey? Was he a "faithful" preacher, aiding and abetting the missionary societies and boards?

By the way, McGarvey also believed, like Campbell, in an important distinction between preaching and teaching, or between gospel and doctrine, which would be enough to get him withdrawn from by the Churches of Christ in Denton, Texas, for one "bull" listed that point as a major offense against a dissenting group.

It was Moses E. Lard, however, who came the nearest projecting the Church of Christ position. He *did* make the instrument a test of fellowship, urging the brethren not even to go to church rather

than attend where there was an organ. "The day on which a church sets up an organ in its house," he thundered, "is the day on which it reaches the first station on the road to apostasy." He insisted that preachers should never minister where the brethren have an organ, which he branded as that "infamous box."

Lard was also on the right side when it came to "fellowshipping the sects," which was an issue in his day. He opposed "communing" with them until they were immersed, and when someone asked him as to whether he considered Martin Luther a Christian, he asserted in no uncertain terms that Luther was not a Christian unless he was immersed.

How can you be any sounder than that? But before you make him the patron saint of the schools of preaching you had better hear the rest of the story.

Hold on to your seat for this one! *Moses E. Lard was a premillennialist!* In vol. 2, p. 14 of his *Quarterly* he is unequivocal: "I hence conclude that Christ will literally come in person at the commencement of the millennium, and literally remain here on earth during the entire thousand years." He'll never get a scholarship fund named after him at Sunset School of Preaching writing like that. When he wrote like that in 1864, there were some critical responses, but no issue was made of it either way.

That Lard as a conservative would be a premillennialist is not surprising to one acquainted with history of doctrine, for conservatives, except for classical conservatives like Machen and Warfield, are usually premillennial. Amillennial views usually go with more liberal theology. That Churches of Christ today should be rabidly amillennial, even to the point of making premillennialism a test of fellowship, is odd, and can be accounted for as much on personal grounds as theological.

Anyway, that takes care of poor brother Lard, for he certainly cannot be a faithful pioneer for the Church of Christ as an uncompromising premillennialist, as "sound" as he was otherwise. It might be added that he too was a "society man," and when the missionary society was in danger of folding and they started "the Louisville Plan" in an effort to save it, Moses Lard served on the committee.

So did Benjamin Franklin. Even though he was very conservative and led in the opposition to "communing with the sects," he was an advocate of the missionary society.

The only one among the Church of Christ pioneers (named here) that opposed the missionary society was Tolbert Fanning, and even he favored it "in principle." First an advocate of the societies, he turned against them when they presumed powers that he thought went too far. But he was always for "consultations" in which the churches cooperated in various enterprises, even to sending out preachers. In his helpful study on Tolbert Fanning, *The Hazard of the Die,* James R. Wilburn makes it clear that Fanning did not object to the society *per se,* and that he was always an advocate of cooperative enterprises between congregations.

It is rather ironic that the Tennessee Churches of Christ, led by Tolbert Fanning in the years before the Civil War, were very cooperative and societal in their work, even to having a state missionary society.

Furthermore, Fanning makes less than an ideal Church of Christ hero because of his adamant opposition to the pastoral system that allows one man to do most or all the the preaching in a congregation at a stipulated salary, to the neglect of the proper function of the elders and other qualified teachers.

In fact Fanning would consider today's Churches of Christ as apostate because of this practice. He said as much: "Whenever a people cease to perform their own praying, singing, admonishing, exhorting, and in a word, worship, private and public, they are to all intents and purposes apostate, and they constitute the greatest stumbling blocks of the age to infidels." Referring to churches in Russellville, Alabama and Columbus, Miss., which he had organized, he wrote in 1844:

"For about a year the disciples met and attended to their own worship; but unfortunately, they finally employed preachers to worship for them a good portion of the time; since which time they have not done too well. The best preacher in the world, preaching three times on every Lord's day, to keep the saints alive, will kill them spiritually; and without great care, eternally."

McGarvey, Lard, Fanning, and Franklin. None of them will do as suitable reflections of the Church of Christ mind. In becoming exclusivistic and *anti,* in which lines are drawn on others because of differences in opinions and methods, the Churches of Christ are separated from their history and heritage, with no great figure to reflect their ways and attitudes, and this would include even David Lipscomb, who came along later. Their own history teaches them that they have no choice but to fellowship "brothers in error," for they simply have none others to fellowship, either from the past or present. This demand for a crass uniformity, where everybody must see alike on all "the issues," simply will not wash.

The lesson from history is clear. We must cease being exclusivistic and *anti* in terms of fellowship. We can be non-instrumentalists, like McGarvey was, without being anti-instrumentalists. We can be non-cooperative or non-missionary society (though we really do have the same thing in principle!) like Fanning was (part of the time), without being anti-societal.

There is a big difference between believing we are right in not using the instrument or supporting societies, and in believing we are right and everybody else is wrong. If we *are* right in our narrow views, then we stand alone in history, even in our own history, and we could not even fellowship our most conservative pioneers, not a one of them.

A people without roots is likely to be a people without fruit. —*the Editor*

OFFICE NOTES

For 7.95 we will send you the new 664-page *New Testament for the Deaf,* a work of the World Bible Translation Center in Arlington, Texas, a project of Churches of Christ. After much consultation with the deaf and those who minister to the deaf, these brethren have come up with a translation especially for them. Denied an understanding of many symbols that are based on hearing, the deaf miss some things that this book hopes to convey. It is both simplified and clarified, with parenthetical explanations in the text and extensive footnotes defining words that we would take for granted. You yourself will find it interesting reading, and it is also suitable for children or anyone who would like the Scriptures made as simple as possible. Rom. 8:1 for instance reads: "So now people who are in Jesus Christ are not judged guilty," and Matt. 5:24: "Some people were suffering with very bad pain, some people had demons inside them, some people were epileptics, and some people were paralyzed (crippled)." Both *demons* and *epileptics* are defined in footnotes. It is handsomely done and the print is larger than usual.

For only 95 cents we will send you J.B.